Aboriginal AWARENESS Workshop

Northwest Territories Region and Nunavut Module

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Northwest Territories and Nunavut Region Module

This document is not intended to be the definitive historical or cultural account of events, but rather to provide some background information. The research and writing were undertaken by an Aboriginal contractor on behalf of the Department of Indian Affairs and Northern Development, and the interpretation of events and views expressed herein should not be regarded as necessarily those of the department. Although every effort has been made to ensure accuracy, currency and reliability of the content, Indian and Northern Affairs Canada accepts no responsibility in that regard.

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List of acronyms

COPE: Committee for Aboriginal Peoples Entitlement

CYC: Company of Young Canadians

DIAND: Department of Indian Affairs and Northern Development

GTC: Gwich'in Tribal Council

IRC: Inuvialuit Regional Council

NWT: Northwest Territories

OPEC: Organization of Petroleum Exporting Countries

RCMP: Royal Canadian Mounted Police

TFN: Tungavik Federation of Nunavut

WNWT: Western Northwest Territories

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Before YOU Start...

This regional module will provide participants and the facilitator with insight on the general issues facing Aboriginal people in the Northwest Territories and the new territory of Nunavut. It should be presented by speakers from the host community or region; however, this text can be used to present the unit if speakers are unavailable.

Some of the information highlighted in the Current Activity section was taken from materials available at the Department of Indian Affairs and Northern Development's (DIAND) Information Kiosk. Speakers may find it useful to address how some of the initiatives described in this section are developing in the host community.

This module is one of nine, each one corresponding to a different region: Alberta, the Atlantic, Manitoba, the Northwest Territories and Nunavut, Ontario, Quebec, Saskatchewan, Yukon, and British Columbia.

Some Inuvialuit still speak a dialect of Inuktitut that many consider a separate language. It's called Inuvialuktun and has three dialects of its own.

Statistical Overview of Aboriginal Peoples in the NWT and Nunavut

- 26 First Nations
- 14,650 Status Indians
- 31 Inuit communities
- 27,200 Inuit
- 310 Métis people
- 36,313 Non-Status Indians

General Overview

This module introduces participants to the Aboriginal peoples of the Northwest Territories and the new territory of Nunavut, and suggests topics and issues for discussion. Keep in mind, this is only a brief summary of key issues.

Historical Background

The vast northern reaches of the continent, known today as the Northwest Territories and Nunavut, are one of the oldest continually inhabited parts of Canada. Today, the Dene, Inuvialuit and Inuit live there.

The Dene

The Dene of the Mackenzie Valley and Delta have lived in the region for at least 4,000 years. The present Dene population in the NWT is approximately 8,000. The Dene are an Athapaskan people whose traditional homeland—Denendeh, the land of the Dene—stretched from the Mackenzie River in the east to Alaska in the west. Today's Dene Nation is composed of five Dene tribal groups and one group of northern Cree.

Before contact with Europeans, the Dene lived in small dispersed communities and spoke a number of similar dialects. While European explorers and traders gave them a variety of European names, they have always called themselves simply Dene, the Athapaskan word for "their own people."

Starting at the Mackenzie Delta and moving south to the Alberta border, these Dene tribal groups are the Gwich'in, the Sahtu Dene, the Deh Cho, the North Slave (Dogrib Nation) and the South Slavey.

The 5,000 Métis people of the Mackenzie Valley are primarily of Dene and European descent. But some are also descended from Métis people who fled to the relative freedom of the north in 1885, after the Riel Rebellion. Métis people and the Dene share many of the 27 communities scattered across the Mackenzie Valley. Their social and economic circumstances are similar. But there are ethnic, cultural and linguistic differences.

Inuvialuit of the Western Arctic

Inuvialuit are an Inuit nation who live in half a dozen island communities—Tuktoyaktuk, Paulatuk, Sachs Harbour, Holman Island, Inuvik and Aklavik—in the Beaufort Sea and Mackenzie Delta area of the Western Arctic. Most are the descendants of Inuit who recently settled in the area.

At the time of first contact with Europeans (in the 1830s), there were about 2,000 Inuit living in the region. A century later, there were only a dozen of their descendants. Other Inuit who lived in the region had migrated from Alaska. Today, they are almost 2,500 strong, their population swelled by Inuit from other regions of the Arctic. Some Inuvialuit still speak a dialect of Inuktitut that many consider a separate language. It's called Inuvialuktun and has three dialects of its own.

Inuit of Nunavut

Inuit have lived in the Arctic for almost 4,000 years. Today, there are about 23,000 Inuit in the Central and Eastern Arctic. They live in small communities scattered over a huge region that stretches from Arviat Point to Grise Fiord, and from Kugluktuk (formerly Coppermine) to Iqaluit. This region is called Nunavut. Before contact, these communities were largely isolated. The distance between communities and topographical barriers ensured minimum contact.

Nunavut Inuit speak dialects of the same language, and can understand one another quite well. But their cultures, technologies and social organizations are distinct.

Traditional Cultures and Early Euro-Canadian Relations

The present-day NWT is a huge land mass divided from east to west by three time zones. As it's an artificial socio-political creation of southern Canadian society, it has little indigenous historical, cultural or geographic unity. Consequently, the cultures and histories of NWT Aboriginal people vary regionally and are best dealt with individually.

There are two groups of Inuit in the Northwest Territories and Nunavut, with two distinct homelands: the Inuit of Nunavut (the Inuit lands in the Central and Eastern Arctic) and the Inuvialuit in the Western Arctic, and the Dene and Métis who live on lands that stretch from the Mackenzie Delta south to the Alberta border.

Inuit and Inuvialuit

Seven of Canada's eight main Inuit cultural groups live in the Northwest Territories and Nunavut. They are: the Inuvialuit, the Baffin Island, Ungava, Iglulik, Caribou, Netsilik, and the Copper Inuit.

They all speak dialects of the same language (Inuktitut). The Inuvialuit dialect, Inuvialuktun, is considered a separate language by some, because it's so different. Today, because of mass communications (including Inuit radio and television programming) and increased travel opportunities, linguistic differences are lessening.

Recent archaeological evidence indicates Vikings visited the Eastern Arctic 1,000 years ago. But the Arctic's harsh climate and remote settlements protected Inuit from significant contact with Europeans and Euro-Canadians for a long time.

The Hudson's Bay Company established sporadic trade contacts with Inuit in the 18th century. But it wasn't until the second half of the 19th century that this contact had an impact on Inuit culture. A number of explorers and commercial whalers sailed the Arctic Ocean regularly, and introduced Inuit to trade and outside goods.

Soon after contact with European missionaries, Inuit moved away from their oral traditions, successfully adopting writing systems. As early as 1920, the adult Inuit literacy rate was nearly 100 percent.

Because of the Arctic's inhospitable climate, Inuit life was a constant struggle for survival. They organized small, family-centred hunting groups or communities. These small communities came together to form regional bands. The bands in turn joined larger tribal or cultural groups.

Through marriage and language, tribal groups forged a common identity, although they rarely lived communally. Instead, the hunting band remained the principal social unit for most of the year, with regional bands sometimes sharing sealing camps during the winter.

The traditional Inuit household included a nuclear family and a few elderly or unmarried relatives. Most community band members belonged to the same extended family. The severity of the Arctic environment fostered a high degree of co-operation and sharing.

Community members were equals. Apart from the shaman (the spiritual leader), power and authority were exercised informally for the most part, based on persuasion and hunting skills. Economies varied according to the local environment. The hunt for sea mammals was basic to many societies; many hunted caribou, or moved to the coast to fish in summer or fall.

Inuit came into sustained contact with Euro-Canadian society immediately following the First World War. One of the first and most devastating effects of this contact with outsiders was the introduction of new diseases. Smallpox and influenza were particularly deadly. The Sadlermuit Inuit to the east of Hudson Bay were wiped out. Most Inuit in the Mackenzie Delta and Beaufort Sea area in the Western Arctic also died. Here, the diseases were transmitted from American whalers who came to the region in the 1880s.

Euro-Canadian society also introduced profound cultural changes. Inuit adopted European tools and other goods. At the start of the 20th century, they embraced Christianity—abandoning many of their traditional religious ideas and practices. Within a very few decades, their language, laws and customs had changed dramatically.

The shaman healed the sick, predicted weather and told hunters where to look for game.

The Canadian government took little notice of Inuit until after the Second World War. In the 1940s and 1950s, several factors influenced Ottawa's interest in establishing a federal presence in the area:

- the decision to reinforce its claim to sovereignty in the North;
- the emergence of the Canadian welfare state; and
- national and international embarrassment. In the 1950s, writers like Farley Mowat (in his *People of the Deer*) focused media attention on the social plight of Inuit.

Gradually, Inuit settled in permanent communities and started to accept federal benefits, and lost their fierce independence.

Dene and Métis People

Nowhere in the North is there a greater mix or a richer complexity of cultures than in the Mackenzie Valley and Delta. The First Nations of this area—who collectively call themselves Dene—speak Athapascan languages.

The Dene were semi-nomadic, matching the migrating patterns of the game they hunted, often over vast distances. Like their Inuit neighbours to the north, their basic social unit was the hunting band. These bands tended to be small, with fewer than 100 members. Each band had its own hunting territory and lived independently from other bands within the First Nation. Leadership was flexible. Leaders—usually the best hunters—were selected based on the band's needs at the time.

The First Nations of the Mackenzie region had their own religious beliefs. The religious leader, or shaman, was one of the most influential and

respected members of the community. The shaman healed the sick, predicted weather and told hunters where to look for game.

Contact between the Dene and Europeans began when a fur trading post was built on Lake Athabaska in 1778. By 1840, the Hudson's Bay Company had set up a post at Fort McPherson. By the late 19th century, there were fur trading posts throughout the Mackenzie Valley. By 1850, the first Roman Catholic and Anglican missions were established near the trading post communities. But it wasn't until the last decades of the 19th century that a permanent non-Aboriginal presence was established in the area.

The fur trade and the Christian missionaries wrought great cultural and social change among the Dene. But they were largely unaffected by the industrial revolution that gripped southern Canada in the late 19th century.

Disease also ravished these people. Smallpox killed many in the 1830s. The Dene in the Mackenzie area suffered the highest mortality rate during the influenza epidemic that followed the First World War.

Other than establishing a few Royal Canadian Mounted Police (RCMP) detachments in the area at the beginning of the 20th century, Ottawa took little interest in the Dene. After the First World War, however, Ottawa's interest flared when oil was discovered at Norman Wells: the illusory promise of a northern oil boom inspired action. In 1921, the only treaty governing the federal government and the First Nations of the Territories was signed—Treaty No. 11.

With Treaty No. 11, as with the other 10 numbered treaties, Ottawa wanted to extinguish Aboriginal land title in order to develop and settle the area. What was different about this treaty? Many of its signatories lived to see the treaty process brought into question.

It wasn't until after the Second World War that the Dene started to feel the full impact of the federal government's involvement in their lives. The new family allowance and old age pension programs encouraged the Dene to settle in a string of small communities along the Mackenzie River. This process has been aptly called the "micro-urbanization of the North." Social and cultural pressures intensified. The strong Métis presence in the Mackenzie Basin both enriched and complicated the social and political affairs of the region.

When Treaty No. 11 was signed, Métis people were given a choice: sign the treaty and become legal "Indians" or accept "scrip," which gave them either land or cash but excluded them and their descendants from Indian status under the *Indian Act*.

Relations between Métis people and the Dene vary throughout the Mackenzie. In some places, cultural and social distinctions are sharp; in others, they're insignificant. This distinction is largely due to Euro-Canadian racial thinking in the past. For the last 200 years, throughout the English-speaking world, race has carried social implications, though these have lessened in recent times. In the Mackenzie region, this led to imported racial divisions between two peoples whose ancestry and ways of life were largely the same.

The vast northern reaches of the continent, known today as the Northwest Territories and Nunavut are one of the oldest continually inhabited parts of Canada.

Regional Concerns

Land Claims and Self-Government

For both Inuit and Dene, the rate of social and cultural change throughout the 1940s and 1950s was staggering. However, in the decades that followed, relations between the First Nations of what is today the Northwest Territories and Nunavut and Canadian society were to play out differently than in the south. Here's why.

- For the first time, entire generations were uprooted, losing their language and culture in residential schools. Often, when these students returned to their communities, they found they were the only ones able to act as translators and interpreters between their parents and government representatives. The result? A generation capable of evaluating and addressing the basic political issues facing their peoples.
- For the first time in Canadian history, the demographics of a political jurisdiction favoured Aboriginal peoples. Inuit, Dene and Métis peoples make up the majority of the population of the Northwest Territories and Nunavut. They have power, control and influence denied southern First Nations.
- The 1960s and 1970s marked a significant change in the general attitude of the Canadian public toward the country's First Nations. The racism and injustice that had once permeated government policies were no longer acceptable. Political figures were open to more generous arrangements.
- The North was largely a blank slate as far as negotiated agreements went; only two of the numbered treaties (No. 8 and No. 11) concerned the NWT. Treaty No. 8 was signed in 1899 and applied to a small piece of land adjacent to the Alberta border. Treaty No. 11 applied to most of the Mackenzie Valley.
- Many of the signatories to Treaty No. 11 were still alive in the 1970s. They raised issues of intention and interpretation, claiming that they hadn't understood the legal implications—that they had been tricked into signing. The Dene believed that, in signing treaties, they were, in fact, agreeing to co-exist in peace and friendship—not agreeing to surrender land or give up their rights. These arguments found an increasingly receptive audience in southern Canada in the 1960s and 1970s. That, and the poverty that prevailed in many southern Aboriginal communities, led to a more generous outlook toward Aboriginal issues and claims.

The Western Arctic: The Inuvialuit Agreement

In the mid-1970s, the Inuit of the Western Arctic began negotiating with the federal government. They created the Committee for Aboriginal People's Entitlement (COPE) and, in 1977, presented Ottawa with a comprehensive land claim. They called it Inuvialuit Nunangat, which means "Land of the People of the Western Arctic."

Their principal demands were for control over natural resources and for a decisive voice in any future development. Surprisingly, the Inuvialuit claim was settled quickly, mainly because they agreed to extinguish their Aboriginal rights to their land.

By the spring of 1979, an agreement on which lands the Inuvialuit would claim under the final agreement was reached. Then, negotiations broke down. They resumed in early 1983, and the final agreement was signed the following year. In return for ceding large tracts of the Western Arctic, the Inuvialuit got clear title to 11,000 square kilometres of land, including surface and subsurface rights; title to another 78,000 square kilometres, including all rights except gas and oil; and $45 million, payable over a 13-year period, from 1984 and 1997. One clause provided that if any of their neighbours achieved self-government, the Inuvialuit could begin negotiating for the same right.

Inuit of the Eastern and Central Arctic: Nunavut

Inuit of the Central and Eastern Arctic live in small, widely scattered communities. While they are recent newcomers to the Canadian political process, they have one significant advantage: they constitute 80 percent of the population within their traditional homelands. They have the numbers to exercise a simple democratic control at the local level.

The idea of creating the Nunavut Territory was first proposed in 1976 by the Tungavik Federation of Nunavut (TFN). Its main feature was the creation of a new territory, with governmental powers equivalent to those of the present governments of the NWT and the Yukon. Originally, both Ottawa and Yellowknife resisted the idea and, in 1980, it was decided that negotiating the creation of the new territory should be separate from settling the Nunavut comprehensive land claim.

This claim was defined and submitted in 1977. Integral to the claim was a new political arrangement as the basis for settlement. Inuit would keep subsurface rights; the Inuit's right to exist as an independent culture would be recognized in the Constitution.

Nunavut will have its own government —a public, rather than Aboriginal, one.

The groups signed an agreement-in-principle in 1990. The agreement did provide for Inuit self-government, through the creation of the Nunavut Territory, as part of the land claims settlement.

The Nunavut Territory splits the NWT in two. Nunavut will have its own government—a public, rather than Aboriginal, one. But given the majority status of Inuit within Nunavut's borders it will, in effect, be an Aboriginal government.

In December 1991, the TFN and federal negotiators initialed a final land claims settlement. It included a federal promise to produce a binding agreement on the creation of the Nunavut Territory. Ottawa outlined a boundary on a map of the present NWT, and the proposal was submitted to residents for vote. The boundary was approved by a slim majority of 54 percent in 1992.

In November 1992, 10,000 Inuit in the Eastern and Central Arctic voted by a margin of 69 percent to accept the final land claims package. In 1993, two laws were passed: *The Nunavut Land Claims Act* settled the largest comprehensive land claim in Canadian history, while *The Nunavut Act* provided for the creation of the politically separate territory of Nunavut in 1999.

For many Inuit of the Eastern and Central Arctic, Yellowknife is as remote and foreign a capital as Ottawa. Nunavut promises local control and community responsibility. Apart from the new territory, the land claims agreement offers:

- title to 350,000 square kilometres of land (including the mineral rights to some 36,000 square kilometres);
- the right to harvest wildlife and fish throughout the Nunavut settlement area;
- $1.15 billion, payable over 14 years;
- a share of government royalties on gas, oil and mineral rights on Crown lands;
- the establishment of three national parks within the Nunavut settlement area;
- equal Inuit membership on the public policy boards created by *The Nunavut Land Claims Act* (the Nunavut Wildlife Management Board, the Nunavut Water Board, the Nunavut Impact Review Board and the Nunavut Planning Commission);
- $13 million cash to be deposited into the Inuit Training Trust Fund;
- a guarantee to increase Inuit employment in the federal government services sector within the Nunavut settlement area; and
- increased access to government contracts within the new territory.

Dene and Métis People: Comprehensive Claims

The First Nations of the Mackenzie region are struggling to reach consensus in their negotiations with Ottawa. These Aboriginal people constitute a sort of mini United Nations.

Until the 1960s, they competed against each other for benefits and services. Then, a group of young Aboriginal and southern radicals working with the Company of Young Canadians (CYC) in the late 1960s started promoting the importance of unity.

In 1970, young Aboriginal activists formed the Northwest Territories Indian Brotherhood. Almost immediately, work began on the formulation of what would eventually become the Dene land claim to the Mackenzie region. With the Dene Declaration in 1973, the idea of a unified and self-governing Dene nation on the Mackenzie was born.

Negotiations were difficult because Ottawa insisted that all claims be settled at once, and that Aboriginal title be "extinguished."

In the early 1970s, national attention focused for the first time on the North, particularly the Mackenzie region. The international energy crisis engineered by the Organization of Petroleum Exporting Countries (OPEC) had led to the discovery of significant oil and gas deposits in the Arctic. The Mackenzie Valley was the natural corridor to connect the new energy fields and southern markets.

In 1973, a number of Dene leaders filed a suit claiming Aboriginal interest in the region's Crown lands. The NWT Supreme Court upheld the claim. Since plans for a pipeline through the region was already well under way, the ruling sent shockwaves through government circles and the general public in the south. Though the ruling was later struck down by both the NWT Court of Appeal and the Supreme Court of Canada, this shock served a real purpose.

In the spring of 1974, the Mackenzie Valley Pipeline Inquiry was instituted under the chairmanship of Justice Thomas Berger of the Supreme Court of British Columbia. The hearings and final report had a dramatic impact on relations between the Government of Canada and the First Nations of the North. The Berger Commission favored northern Aboriginal rights in the eyes of the public. The influence was firmly felt in Ottawa, and the federal government decided to set a new policy course

While maintaining that Treaties No. 8 and No. 11 applied to the NWT and constituted valid land surrenders, Ottawa agreed to accept a comprehensive land claim for negotiation with the Dene in 1976. The government rejected

the Dene position that the treaties were invalid because the original signatories had been misled, or had failed to understand what was involved. But it did recognize its own failure to fulfill the terms of the treaties. No reserves, for example, had been established under Treaty No. 11, and only one under Treaty No. 8.

Although the government rejected the concept of Métis land claims in the area, it agreed to negotiate with them anyway. In 1977, Ottawa accepted a claim from the Métis Association of the Northwest Territories, because it was "an integral part of the Native community and many of its members would qualify as Dene beneficiaries."

Negotiations were difficult because Ottawa insisted that all claims be settled at once, and that Aboriginal title be "extinguished." In 1978, Ottawa cut off federal funding to the Dene and Métis organizations for land claims research, then restored it in 1980.

Negotiations resumed in 1981. It wasn't until 1983, however, that Dene and Métis leaders could agree on a common set of negotiating objectives and strategies. Joint Métis-Dene negotiations began in 1984.

In 1986, all parties signed an agreement that defined the elements of an eventual settlement. It included financial compensation, lands to be reserved for the various First Nations, eligibility for benefits, and wildlife and resource management policies.

By 1990, an agreement was initialed; it provided the Aboriginal groups with $500 million in cash and outright ownership of 18 percent of the Mackenzie Valley. Only three months later, the deal fell through. Certain Aboriginal community leaders objected to surrendering their treaty and Aboriginal rights.

Soon after, Ottawa agreed to negotiate regional settlements based on the previous agreement. Five regional divisions were recognized: the Mackenzie Delta or Gwich'in, the Sahtu, the Deh Cho, the Dogrib or North Slave, and the South Slave. To date, three regional claims have been accepted, and two comprehensive land claim settlements concluded.

The Gwich'in Claim

By 1991, the Gwich'in Dene and Métis people of the Mackenzie Delta had concluded an agreement. An overwhelming 94 percent voted to accept. It received Royal Assent in December 1992. Its principal terms are:

- title to 2,331 square kilometres of land in the NWT, and 1,554 square kilometres in the Yukon (including subsurface rights to 2,378 square kilometres in the NWT);

- $75 million over 15 years;
- a share of the resource royalties;
- a 15-year subsidy of property taxes on Gwich'in municipal lands;
- exclusive rights to commercial wildlife activities on Gwich'in lands and preferential rights in the settlement area;
- a major role in managing all renewable resources; and
- provision to negotiate self-government arrangements.

The Sahtu Dene and Métis Agreement

A second regional agreement was initialed in 1993 by the Dene and Métis people of the Sahtu area, directly to the south of the Gwich'in. The settlement area covers 280,238 square kilometres and involves the communities of Colville Lake, Fort Good Hope, Tulita (Fort Norman), Deline (formerly Fort Franklin) and Norman Wells. Its principal terms are:

- title to 41,437 square kilometres of land (including subsurface rights to 11,813 square kilometres);
- $75 million over 15 years;
- a share of federal resource royalties in the specified area;
- hunting and fishing rights throughout the settlement area;
- exclusive trapping rights throughout the settlement area;
- participation in the management of renewable resources, and in land use development and planning, within the settlement area;
- the right to participate in environmental impact studies and reviews within the Mackenzie Valley; and
- the right to participate in the regulation of land and water use within the settlement area.

The recent discovery of diamonds in the Slave Geological Province resulted in an exploration rush that has reached record levels.

The Dogrib Nation Claim

In 1992, the Dogrib Nation entered into negotiations for a comprehensive land claims settlement. It has yet to be settled.

The Western Northwest Territories (WNWT) is the part of the current NWT that remains following the creation of the Nunavut Territory. Federal and territorial governments are negotiating how the area will be governed in the future.

Current*Activity*

Progress on Claims

Resolving land claims is a priority. Settlements create economic boom, with spinoffs in neighbouring non-Aboriginal communities.

The Nunavut Final Agreement

In 1993, the federal government appointed a 10-member Nunavut Implementation Commission to advise on how to establish the Nunavut government. Division of the NWT occurred in April 1999, with the establishment of the new Nunavut Territory.

In 1996, the process of setting up public government in the Eastern Arctic began with appointments to the Nunavut Water Board, the Nunavut Impact Review Board and the Nunavut Planning Commission.

Inuit Self-Government Outside Nunavut

Inuit are working on a process to negotiate regional self-government agreements for those outside the Nunavut Territory. This includes groups in Newfoundland, Labrador and Northern Quebec. The Inuvialuit Regional Council (IRC), the Gwich'in Tribal Council (GTC) and municipalities in the Beaufort region have established a joint committee to look at the issue. In 1995, the federal government appointed a negotiator.

Setting Up Management Boards

Under the Gwich'in Comprehensive Land Claim Agreement, the Gwich'in are guaranteed membership on boards that deal with land-use planning and the regulation of land and water use within their settlement area. They will be represented on the Mackenzie Valley Environmental Impact Review Board.

The federal government has appointed members to the Gwich'in Interim Land Use Planning Board and has identified representatives for the Gwich'in Land Use and Water Working Group and the Mackenzie Valley Environmental Impact Review Working Group.

Commitments to the Sahtu Dene and Métis People

The Sahtu Dene and Métis people have the right to participate in the management of renewable resources, land-use planning, and the regulation of land and water use within the settlement area. They are participating on

the Mackenzie Valley Environmental Impact Review Working Group. This group is preparing for the establishment of the Mackenzie Valley Environment Impact Review Board. A Sahtu Land and Water Working Group has also been established.

Education and Training

A variety of specialized training programs are preparing Inuit for management positions in the new Nunavut government. Arctic College East, and the federal and territorial governments, are working together to train a qualified labour force. Training is, for example, provided in areas of activity such as senior mangement, community administration, mangement of committees and working groups in the new territory.

Representatives from a wide spectrum of organizations are working co-operatively to study the environmental, social and economic impacts of mineral development in the Slave Geological Province of the NWT. Inuit, Dene and Métis organizations are participating in the study.

The recent discovery of diamonds in the Slave Geological Province resulted in an exploration rush that has reached record levels. Approximately 27 million hectares of land were staked between 1991 and 1997, compared to fewer than four million in the previous decade.

Pre-contact

North America was, by its socio-geographic nature, a multicultural mosaic; more than 50 languages were spoken in what is now Canada.

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List
First Nations in the NWT

First Nations	Linguistic Group	Language
758 Acho Dene Koe	Athapaskan	Slavey
755 Aklavik	Athapaskan	Gwich'in
771 Behdzi Ahda" First Nation	Athapaskan	North Slavey
774 Dechi Laot'i First Nations	Athapaskan	Dogrib
760 Deh Gah Gotie Dene Council	Athapaskan	Slavey
754 Deline	Athapaskan	North Slavey
762 Deninu K'ue First Nations	Athapaskan	Chipewyan*
765 Dog Rib Rae	Athapaskan	Dogrib
752 Fort Good Hope	Athapaskan	North Slavey
773 Gameti First Nation	Athapaskan	Dogrib
753 Gwicha Gwich'in	Athapaskan	Gwich'in

* other spelling forms: Chippewan, Chippewyan

First Nations	Linguistic Group	Language
761 Hay River Dene	Athapaskan	Slavey
780 Inuvik Native	Athapaskan	Gwich'in/Inuktitut
770 Jean Marie River First Nation	Athapaskan	South Slavey
768 Ka'a' gee Tu First Nation	Athapaskan	South Slavey/ Chipewyan
757 Liidlii Kue First Nation	Athapaskan	South Slavey
764 Lutsel K'E Dene (including Fort Reliance)	Athapaskan	Chipewyan/Cree
766 Nahanni Butte	Athapaskan	South Slavey
756 Pehdzeh Ki First Nation	Athapaskan	South Slavey
759 Salt River First Nation No. 195 (including Fort Fitzgerald/Smith's Landing)	Athapaskan	Chipewyan/Cree
767 Sambaa K'e (Trout Lake) Dene	Athapaskan	South Slavey
751 Tetlit Gwich'in	Athapaskan	Gwich'in
750 Tulita Dene	Athapaskan	North Slavey
772 West Point First Nation	Athapaskan	South Slavey/ Chipewyan
769 Wha Ti First Nation	Athapaskan	Dogrib

List of First Nations in the NWT

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758 Acho Dene Koe	Athapaskan	Slavey
755 Aklavik	Athapaskan	Gwich'in
771 Behdzi Ahda" First Nation	Athapaskan	North Slavey
774 Dechi Laot'i First Nations	Athapaskan	Dogrib
760 Deh Gah Gotie Dene Council	Athapaskan	Slavey
754 Deline	Athapaskan	North Slavey
762 Deninu K'ue First Nations	Athapaskan	Chipewyan*
765 Dog Rib Rae	Athapaskan	Dogrib
752 Fort Good Hope	Athapaskan	North Slavey
773 Gameti First Nation	Athapaskan	Dogrib
753 Gwicha Gwich'in	Athapaskan	Gwich'in

* other spelling forms: Chippewan, Chippewyan

First Nations	Linguistic Group	Language
761 Hay River Dene	Athapaskan	Slavey
780 Inuvik Native	Athapaskan	Gwich'in/Inuktitut
770 Jean Marie River First Nation	Athapaskan	South Slavey
768 Ka'a' gee Tu First Nation	Athapaskan	South Slavey/ Chipewyan
757 Liidlii Kue First Nation	Athapaskan	South Slavey
764 Lutsel K'E Dene (including Fort Reliance)	Athapaskan	Chipewyan/Cree
766 Nahanni Butte	Athapaskan	South Slavey
756 Pehdzeh Ki First Nation	Athapaskan	South Slavey
759 Salt River First Nation No. 195 (including Fort Fitzgerald/Smith's Landing)	Athapaskan	Chipewyan/Cree
767 Sambaa K'e (Trout Lake) Dene	Athapaskan	South Slavey
751 Tetlit Gwich'in	Athapaskan	Gwich'in
750 Tulita Dene	Athapaskan	North Slavey
772 West Point First Nation	Athapaskan	South Slavey/ Chipewyan
769 Wha Ti First Nation	Athapaskan	Dogrib

First Nations	Linguistic Group	Language
763 Yellowknives Dene First Nation	Athapaskan South Slavey	Dogrib/Chipewyan

NOTE: The First Nation listing can be found in the Indian Register, DIAND, a 1999. Other demographics and statistical data are available through the regional DIAND office.

Gentleness and generosity are considered very good traits by the Inuit, while losing one's temper is considered disgraceful.

– from "The Inuit"
(DIAND, 1986)